





understand him to say that the exercise of that right is in violation of the common principles of justice. Am I right?

Mr. Reagan—Yes, sir.

Mr. Gooch—If that be so, then, if I understood the gentleman, it is also in violation of the common principles of justice to exclude slavery from any State in the Union where it does not exist?

Mr. Reagan—I think that it is not only in violation of the common principles of justice, but a violation of the Constitution of the United States.

Mr. Gooch—I am answered."

**ANOTHER NOBLE WOMAN REMOVED.**

DIED—IN DOVER, (N. H.) April 6, of emphysema of the brain, MARIA J. PAOR, of Deerfield, N. H., aged 30 years.

Maria had suffered from very poor health for a number of years, but with much fortitude. She was an excellent scholar, acquired knowledge very early and readily, and excelled in her studies.

As a lecturer, she was bold and fearless, but modest and firm—a real woman, strong in the truth. She was always an active member of the Lyceum in her own town, and was often advocating the cause that had espoused in adjoining or distant towns. Every friend of humanity found in her a real helper, as noble as earnest. She approached death with pleasure, as she believed it to be her gate of life; and cheerfulness—a sphere in which she could develop her abilities and joys, freed from the hindrances of the sickly, infirm flesh. She longed to be there. Thus a noble advocate for the real womanhood of woman has passed away.

Miss Page's funeral was made an occasion for a demonstration quite as disgraceful on one part, and glorious on the other, as the intensest opposition to her anti-slavery sentiments could well call for.

Her body was removed to Deerfield for interment, and as she had not been a member of either of the religious societies there, it was thought best, in order to give the officiating clergyman (Rev. Mr. Wainlock of Dover) an opportunity to make his remarks where he could be heard by her numerous friends—to secure the Town Hall, which was occupied from Sabbath to Sabbath by a Society called "Methodist," as a place of worship.

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The Hall was opened at the proper time, and began to fill with the people, who came to pay the last debt due the remains of Miss Page.

While this was going on, rumor said,—the first time in the hearing of the persons holding the Hall,—that the Rev. Mr. W—, of Dover, who *had* *con-*  
*gized* *John Brown*, was to conduct the services of the occasion!

A hasty consultation was had, and it was resolved that Mr. W. could not go into the hall, because he was so bad a man as to speak of John Brown as an honest man, and one who deserved himself to be doing God's will in his belief upon Harper's Ferry, and the people were dispersed, and the hall shut up.

The Rev. Mr. Condit, pastor of the Congregational Society, immediately opened their house, and the people resorted thither, and the funeral services were held there to the profit and edification of the people, who had come up to the Hall in answer to notice—very widely disseminated—given of the funeral the previous Sabbath in all the churches.

The pastor of the Free Will Baptist Society (Rev. Mr. Tuttle) assisted in the services, as did Rev. Mr. Condit, who was not afraid to speak his appreciation of the noble character Miss P. had sustained in the community.

Whatever others thought,—the official members of the Methodist Society especially, (evidently these clergymen,) who, by the way, have always stood manfully for the truth,) thought and felt that they had depth of piety and strength of principle sufficient to save them in the terrors of contact with a man

bad as to allow himself to enslave John Brown.

We certainly pity those 'official members,' whose piety was not sufficient to allow them to come into assembly of such men.

Poor 'official members'! what a pity that a little of the ripe manhood of John Brown cannot be imparted to you, so that you may not only be strong to meet the Rev. Mr. W., but those for whom he pleads—pleading the truth he has so fully spoken,—"and you and they stand, face to face, before Him who saith, 'Thou shalt love thy neighbor as thyself';" also, "He that smaseth as ye did it to one of the least of these, ye did it unto me." Possibly, they may yet become worthy to hold the trail of that 'John' who so fully dared to do, or to attempt, at least, what has not been required of all men—Proclaim liberty throughout all the land unto all the inhabitants thereof. But it looks doubtful. Still, it may be that a few more such suicidal attempts may establish the

hunker fraternity 'in its own place.' 107A.

**EXTRACTS FROM A PRIVATE LETTER**

WEST RANDOLPH, (VI.) June 12, 1868.

DEAR MR. MAY:

One year ago, we confidently anticipated attending the anniversary of the New England Convention, and my husband's serious accident disabled him, and made it my duty as well as dearest privilege to remain with him. This year, during all those days we had hoped to be in Boston. I was lying in my chamber, and my husband was my sick-bed attendant. Teaching the principles advocated by the Anti-Slavery Society, we have most ardently desired to assist some of your anti-secession gatherings—the more so, that

We felt the influence of the elevating gospel of humanity as proclaimed by Mr. Garrison and yourself when you made your short tour among our ministers. In view of that irrepressible law, fashionable by their surroundings, (so aptly alluded to by Mr. Sumner,) we felt the need of contact with the ever fresh and healthy excitement which is so warmly to be found in more inviting prairie than where the devoted laborers for the down-trodden are wont to congregate. The *Liberator* comes to us laden with the good report, besides supplying us with a copy of Charles Sumner's noble speech. Better substitutes we could not command.

Were it not for this same law of surroundings, I could wish to see Charles Sumner occupy a seat at the same table with you.

the Anti-Slavery platform, (he would see the home-true), instead of one in the hands of Congress. I do not mean that it would not be well for him, and well for you all, were he there. But what would he do in Congress were there not a single faithful brave man to counteract the barbarism of slavery?—a few pictures of virtue, framed in real gold, to charm and encourage? The honorable mention of Mr. Garrison, made by Mr. Sumner, and his reference to many facts familiar to the readers of anti-slavery literature, but by no means so to all who read political speeches, can hardly fail of a favorable effect. Many people who regard Mr. Sumner very highly are apt to found the opinion of Mr. Garrison upon his representations of the present state of the Christian cause. They can then see this public recognition from a reliable source of 'his pure life and perfect integrity; they must think something has made a moral revolution.

We have seldom read anything with more admiration than the magnanimous vindication of Mr. Garrison by Mr. Phillips. It is probable that such a vindication should be called for, and highly suggested that the Independent should refuse to publish only a

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body has made a mistake. Nothing with more satisfaction vindication of Mr. Garfield is pitiable that such a vindicator, and highly suggestive refusal to publish only a

be brave and thoughtful; not enough to be moral also, and friendly to each other. There is a joy which is not in wisdom, with all its science and its art of beauty and of use; nor yet in morality, with its grand works of justice. There is a life within the veil of the temple; it is the life with God, the innermost delight of human consciousness.' But, to realize his deep and beautiful religiousness, you should have heard him *preach*, when 'he seemed to gather the hearts of his hearers in his arms, and take them up to heaven with him.'

Yet it is this man, whom the American Church for the last fifteen years has persisted in calling 'infidel,' 'atheist,' 'the arch heretic of the land'! *Alas!* there is no prejudice so blind as theological prejudice, and no hatred so bitter as religious hatred. Infidelity

chances, homely simplicity of speech to drymen, and sympathy with the every-day interests of mankind in all. He was more a recluse student than any mere scholar, and he inhabited a wider out-of-doors the sea-captains. He had such trust in God and assurance of the future,—or rather a thousand times more than such—as those have who 'wait God's time'; while yet he toiled as though the weight of the world rested upon his shoulders alone, and as no plant of blessing should spring up for the future whose seed was not sown out of his own heart. It is often said that he was chiefly a destroyer. That is not true. He joined opposites here as elsewhere.

(1) This letter was prepared for the Commemorative Meeting held at Music Hall, Sunday, June 1, 1880, in reference to the death of Theodore Parker.

A number of persons in Washington County, Md., have set their slaves free previous to the 1st day of June, when the law of the last Legislature prohibiting manumissions, unless the negroes left the State, went into effect. The *Hagerstown Herald* says the following concerning manumission and sales in the South of slaves there, within recent years, has greatly reduced their number in that country. "The census of 1860 shows that there were then two thousand and ninety slaves in the county; the census of 1870 shows that there were only one thousand and thirty-five. The present year will probably show a falling off of more than one-half. In this town there are not over ten able-bodied male slaves, against three times the number ten years ago."

act, entitled 'An act providing for the sale of slaves belonging to the Internal Improvement Department of the State,' which act makes it the duty of the Governor to cause to be sold, in the city of New Orleans, for cash, to the highest bidder, after ten days notice, and under such regulations and conditions as he may prescribe, all the slaves belonging to the Internal Improvement Department of the State except eight. The slaves brought a fraction of \$74,000, which is a very good sale, considering the age. Among them were two engineers, four smiths, good and tolerable; three carpenters, two cooks, ten males, &c.—*New Orleans Delta.*

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